Draíocht

A Phenomenology of
The Gaelic Language

Betha Phatraic Bennacht Dé for Mumain, feraib macaib mnaib, bennacht for in talmain do-beir tarad daib. Bennacht for cech n-indbas gignes for a m-brugaib, cennach fore cobair bennacht Dé for Mumain. Bennacht for a m-benda, for a lecca lomma, bennacht for a n-glenda, bennacht for a n-dromma. Gainem lir fo longaib ropat lín a tellaig, i fánaib i r-redib i slebtib i m-bendaib.

INTRODUCTION

Is rí gach slán. Dia Daoibh. Ní neart go cur le chéile.

It has long been an interest of mine to look at the Gaelic language through a phenomenological lens. My main academic studies in life have been in various aspects of phenomenological research stemming from Husserl through Monsignor Sokolowski in my short time at Catholic University of America and from his influential book Introduction to Phenomenology. With that basis in the continental Phenomenological tradition I explored on my own some of its other offshoots notably Eugene Gendlin and Richard Kearney, whose work I have read the closest of all these thinkers, and he has been kind enough to give me some of his books over the years, not leat important of which are his novels. I read his newest novel in manuscript form, and it helps connect his academic work with the world of our ancestors immensely.

For calibrating the blas or sensibility from the Gaelic Cultural and Philosophical side within the local traditions we leaned heavily on Kerry phenomenologist John Moriarty, a local legend who deserves more attention and University College Cork Emeritus Gearoid Ó Crualaoich, Phenomenologist of Folklore, the worlds expert in my own Ó Caoimh familys local lore in Munster. Yes, his book even mentions us in connection with Clíodhna, the sovereignty of Cork, which is echoed by the very astute

Jennie Butler in an RTE article.

So now lets consider my main sources for this meditation on the phenomenology of the Gaelic language, and what their intellectual accomplishments did to arm me for this challenging assignment.

He might say it better, and I wouldnt presume to speak for the man, but Monsignor Sokolowski focuses on the mechanics of what Husserl says we can know and how we can know it and the limitations thereof in his Introduction to Phenomenology. Theres things we can know in the inner life, noema, and there are ways to know them, noesis. These noetic categories and their limitations set the stage for discussuing whats been stricken from either the record or the consciousness. How can we put grammar to knowing things that are kept unknown or unknowable because of Murder Machines#

Sokolowski says that philosophy is about making distinctions. The goal here is to distinguish the phenomenon of the Irish mind from the phenomenon of the English mind, primarily focusing on vocabulary with this initial study. How does Samuel Johnsons satirical perspective differ from Cairbre the First Satirist in Ireland# We might say...

Some Irish people will not know these Gaelic words we will explore, but there may be a familiarity about the phenomena even if this vocabulary is missing. All the dictionary definitions come from Teanglann.ie unless otherwise noted. I encourage everyone to look there for themselves once you understand how it all fits together.

Eugene Gendlin focuses us on what he terms the Felt Sense. This is a very useful concept when comparing the phenomenological differences

between the two linguistic and cultural milieus, Colonial and Gaelic. For example, the famous example of the words áthas and aoibhneas, the joy of internal phenomena and the joy of external experience. Neither really fits in the post-colonial weltenshauung or worldview. Joy of any sort minus sport and holidays of some kind is generally frowned upon in my experience.

Richard Kearney and his body of work represent a characteristically Irish phenomenological strain of thought, focusing on our experience of reality and ways we might reconsider what we have inherited. All the lost pieces of Ireland, our Cultural Imagination, our Religion, our Collective Identity are explored in Kearneys work. The role and central importance of the imagination in imagining otherwise cannot be overstated. If we can find a solution, we have to be able to imagine it first. Richard Kearney also gets into our broken relationship with God, but I am currently sorting through the Celtic Church manuscripts to explore what that looks like. They saved too many of the Church manuscripts for the whole story to just disappear or be misunderstood, I know that much so far.

An Irish exile in Australia Paddy McHugh sings I Only Know My Name. Thats the phenomenology of his Irish experience as a songwriter. He only knows his name. Every Gaelic word in this book is something else Paddy McHugh can know. His song Sean McDonough likewise is a phenomenology of the Irish who sided with the Aboriginal Australians in the early days of their English Penal Colony. The shared values expressed in this book may explain why that happened on occasion over the years since Captain Cook, the Columbus of the Pacific, began his genocidal explorations. Ua Kuluma ke Kanaka I Ke Aloha. It is natural to behave with lovingkindness, Haole. What is that, Captain Cook# Aloha! Slán abhaile, Droch Gall.

When we look past the Historical Trauma to the Family recovery, we can begin to see what Richard Kearney means here in his exploration of the limitations of trying to deal with the Historical Trauma at all:

> **'When it comes to history, there is no quick fix.**
>
> **Not everything in the past can be redeemed. And not everything in the past need remain frozen.**
>
> **But there is, I am persuaded, a middle way that invites us to reinvent modes of ... remembering so that history...can still hold out the hope (however difficult) of some kind of healing and reconciliation....**
>
> **[referencing Jewish Holocaust writers]They speak for now deathless witnesses in 'desperate conversation' with those no longer occupying our time and speech—but in conversation nonetheless.**
>
> **They speak in fragmentary voices which defy standards of narrative continuity — but which narrate nonetheless. They may even speak in the voice of a first person narrator who testifies to disparate voices of the dead exceeding all efforts to identify them — but they testify nonetheless.**
>
> **In short, even where narrative testimony can never measure up to the complexities...of the past, it is important — ethically and poetically — to continue to remember. Or at least to keep on trying.**
>
> **I would go so far as to say that when one is right up against the limits of the immemorial that one most experiences the moral obligation to bear witness to history, echoing the words of Beckett...: 'I can't go on, I'll go on.'**
>
> **The alternative, as I see it, is...melancholy without reprieve or redress. And that is unacceptable.**
>
> **It is precisely when confronted with the verdict 'la mémoire est morte' that the narrative self owes it to the Other to retort: 'Vive la mémoire [Cuimhne go**

brách]!’” '
Strangers, Gods and Monsters Richard Kearney

Elie Wiesel, doing the work of telling the survivor stories for his community, is even more direct about it. We may say Richard Kearney is Clearing the Way for the story to get told at all [Fá an Bealach], and Wiesel knows exactly what the next step takes:

> For the survivor who chooses to testify, it is clear: his duty is to bear witness for the dead and for the living. He has no right to deprive future generations of a past that belongs to our collective memory. To forget would be not only dangerous but offensive; to forget the dead would be akin to killing them a second time.

So, hopefully this book can help some people think about whether they want to kill all our Gaelic Grandmothers a second time or if they want to get real about who we are and what our family has always stood for.

With the exhortation to remember from Professor Kearney and Elie Wiesel, we take a first step and explore what the Gaelic vocabulary has to teach us about ourselves. For this learning, well borrow from the spirit of John Moriarty, who understood the real overall problem of the world is like a virus consuming its own immune system.

Moriarty thought the solution could only be found by assuming the form of the wild hare and forgetting his European education. Moriarty thought we all have to share one Aboriginal Global First Nations Dreamtime as a planet, all respect to the cousins of Pemulwy who made alliance with the 1798 prison ship crowd and whose skull is being held in Britain as a trophy in spite of one of the royal brats promising its return. Plenty of Gaelic skeletons in museums also as Ardal Ó Hanlon reported in a recent

documentary.

I come from Gaelic families who lost or gave up our language. One grandmas family seems to have overseen the compilation of the Book of Leinster. Other grandmas family is called Red Druid of Fermoy. If I had grown up knowing those facts, I would have dug up a lot more than I have these past 7 years.

This vocabulary list presented here is chosen specifically to remind us all what all our grandmothers sometime back would have expected us to die to protect. This field of exploration should also prove of interest to those looking to preserve the traditional sensibilities of the language versus modernisers.

My favourite example of something grandma would understand but maybe the modern mind would not understand is the word Gombeen, Gaimbín. The traditional sensibility of Gaelic Catholics is the teaching of the Apostolic Catholic Church that lending money at interest is a sin, full stop, gaimbín, lending at interest a sin. The modern dictionaries add a meaning for gaimbín which means lending at too much interest. Phenomenology means the experience of the word. We study these two meanings and we look at the minds thinking them. What differentiates those two mindsets#

Two mindsets, the one who thinks lending at interest is a sin, and the one that says dont overdo it, with a shifting definition of what too much interest is. They are both using the Gaelic language, perhaps, but the minds are diametrically opposed in terms of what they stand for and believe in. Its the same language but a different culture, in other words.

These shifts in the phenomenology of the Gaelic experience are parallel in

development to other famous historical events, such as the Viking Invasions, The Norman Viking Invasions, The Statutes of Kilkenny, The Tudor Invasion, Cromwells Invasion, Penal Laws, Magdalene Schemes, Blian an Air, An Gorta Mór, the Saints of 1916, and the Hunger Strike Martyrs. Each one of those events exemplifies the imposition of this different cultural mindset in one way or another, each with a different vision of gaimbín. Whereas, the Aboriginal Irish Gaels, do not believe in lending at interest, as we do not believe in selling milk nor in mechanising milking or buttermaking. We dont believe in deforestation or overfishing either.

It is different, it is not the same. Lets explore how different. For that exploration, we will be taking into account the work of folklorist Gearoid Ó Crualaoich as the key to understanding these phenomena in a distinctively Gaelic way. Its not always mentioned, but its always present in this text, the formulations presented in Ó Crualaoichs Book of the Cailleach.

So where Sokolowski gives us our philosophical tools to make phenomena analysable, Kearney gives us the imaginative scope to consider the possibility of analysing the phenomena, Gendlin gives us access to our missing emotional phenomena, Moriarty charts a path to the unanalysed primary experiences that go with the cultural phenomena, and finally Gearoid Ó Crualaoich gives us the hermeneutic keys for entering into the Gaelic mode of existence, leaving the analysis behind for the primacy of the lived moment or Dasein in the Nazi Heideggers formulation. Dasein shedding all the various gestell that have kept dasein gestelled in Sachsenhausen, to be more or less precise. Is tréise dúchas na a oiliúint, to be more or less precise. To be not conformed to the evils of the world, but to be living in a free state of existence, Ní saoirse go saoirse na mBan, as the Gaelic Seanfhocail tells us.

Chapter 1

> Now if you find a highly thoughtful people transmitting crystallized thought through many hundreds of generations down to our day and time, from the very dawn of human knowledge I must ask you where can you expect to find truth if it is not there...
> The Gaelic Concepts of Life and of Death. BY H. CAMERON GILLIES, M.D. Dundee Highland Society PROPAGANDA PAMPHLETS No. 1, 1913

We know Gaelic is an ancient language. We know it spans from Iran to Scotland and beyond. We know that it carries the wisdom of our ancestors. We know that political realities create shifts in meaning and new words over time.

Can we treat the Gaelic family of languages as if the meaning and experience of its vocabulary matters# The answer in reality is not really. The closer we look at Gaelic, the more we see that its values are all called insulting names in English where they differ. I sum it up as getting called a Mamas boy by a bunch of bullies. It all amounts to the same thoughtful, careful English decorum.

Douglas Hyde draws our attention to what losing Gaelic Sentiments might look like back in 1892

> Let us suppose for a moment...for the space of one hundred years...they unremittingly stamped out every spark of national feeling...whilst they extinguished every thought and every idea that was Irish, and left us, at last, after a hundred years ... with all our characteristics gone... our history no longer remembered or taught; the names of our ... martyrs blotted out; our battlefields and traditions forgotten...How many Irishmen are there who would purchase material prosperity at such a price?

What does Hyde mean by
“every thought and every idea that was Irish”
“our characteristics “
“ every spark of national feeling”#

There are many ways to think about it. But, the Gaelic language is the place to explore what the thoughts, ideas, characteristics, and feelings are# You might suggest they are sitting there waiting to be found again.

As the wise woman Nakia Zavalla says

> **[W]hen the children don't know their culture, that's when they get lost. Even adults get lost and get involved with things that are destructive to themselves and their bodies or to other people…**
> **Nakia Zavalla, Cultural Director at Santa Ynez Band of Chumash First Nation**

Language is the primary carrier of culture, but there are many indicators that the Gaelic Language is carrying other cultures now. For example the Rap Group Kneecap sings about being Gael Gigolos in Gaelic. That isnt part of Gaelic Culture, it seems to be part of A Better Way to Live that they have chosen.

If you look at older Gaelic Learning books, the culture and classical literature of the Gaelic people is represented more or less. Over time, these references are all changed to simple indicative phrases that are not indicative of the language as it is natively spoken. No point belaboring how Dublin engineered a few generations learning to hate Irish. Lots of educators are working on ways to fix that.

The height of Gaelic language is poetry. Gaelic poetry forms an entire legal system historically. There is very little you might catch learning Irish or Scottish on Duolingo that might suggest any of that.

Darach Ó Séaghdha with his Motherfoclóir addresses some of these issues. He, often humourously draws our attention to these differences.

> **Iarmhaireacht This one is from Dinneen's Dictionary and means "the loneliness felt at cock-crow", as opposed to aduantas an tsléibhe, which means the loneliness of the mountain**
>
> **Adharca Broic Translating literally as badger's horns, this is a figure of speech from old Irish equivalent to red herring or hen's teeth – a thing that doesn't actually exist and isn't worth looking for.**
>
> **Cnúdánaí This word means a purring cat (you've probably heard ar mhaithe leis féin a dheineann an cat crónán – the cat purrs for its own good) and can also mean a person who enjoys organising and implementing pranks or hoaxes.**

We mentioned the German word Weltenschauung already, meaning worldview. You can already see from Ó Séaghdhas examples a differing worldview at play. It has its own idioms for instance, what a cat purring means or a badgers horns. You can immediately see where English minds would take those metaphorical utterances. Straight down the toilet.

The working notion here is that the Gaelic vocabulary gives us its own worldview. We may have to piece it together from broken and unused fragments, but it used to form a coherent whole, despite what historical revisionists from other traditions have suggested. Yes, differences arose at times, but the poetic tradition tells us the good guys protected the women

and children.

Ollamh Gearoid Ó Crualaoich, in his masterpiece The Book of the Cailleach, draws our attention to what we might term the Ancestral Irish Worldview.

> "[I]maginative life and cultural knowledge can be regarded as constituting a universe of discourse that is both a symbolic product of consciousness in Ireland and a symbolic process whereby Irish experience is represented and communicated within Irish consciousness and Irish culture.
>
> The term coimcne was used a thousand years ago to mean just such a shared universe of cultural discourse. Its literal meaning is 'mutual wisdom' and it emphasizes both the sharing of cultural knowledge and the central importance of the knowledge shared; such knowledge being necessary for the comprehension of life experience and the proper conduct of social life."

Coimgne, mutual wisdom, is said to be the invention of the Chiefs of Munster. A closer look at older Gaelic dictionaries, reveals that a coimgnid, was a poet lawyer who synchronised those mutual wisdoms. The book of Leinster goes so far as to say being able to synchronise mutual wisdoms is the defining trait of a Gaelic poet lawyer.

If you think of people from different backgrounds, languages, and cultures trying to make a peaceful life together after one side sustained an attack, it begins to make sense that the Poets of Auld Ireland spent 20 years of dedicated study perfecting skills such as coimgne, which is listed also as one of the fourteen streams of Gaelic Learning by another text.

Another Celtic culture with a similar notion to Coimgne is the Catalunyans. Their word for all that Ó Crualaíoch describes is Seny, though I couldnt say if their tradition includes the skill of stitching together multiple cultures as does the Gaelic Culture of Munster.

In the Eastern Churches, the mind of the Church sometimes called the Mind of Christ is presented in much the same way. Their word for it in Greek is Phronema. They would agree with the Gaelic church of St. Colm Cille that St. Antony of Egypt is a good place to study the phronema of the apostolic church. One would have to suggest that the coimgne of the Gaels was already synchronised with phronema, when the Scribes wrote all the religious and legal manuscripts in the era of Saints and Scholars.

Coimgne could thus be used to describe everything that makes the Gaels distinctively Gaelic, but which in no way contradicts what the Greeks still call phronema, even to this day in many families. The history clearly shows the Gaels fell on the Eastern side of the Great Schism of 1054, in spite of Geographical realities that soon thereafter coalesced in various ways.

St. of Egypt Anthony said, "A time is coming when men will go mad, and when they see someone who is not mad, they will attack him saying, 'You are mad, you are not like us.'"

Chapter 2

Is fearr an tsláinte ná na táinte.
Slán is better than wealth.

Sláinte, the only Irish word they really let us keep. At least down the pub. Its often taught as if it means the same as "cheers" which is probably why we were able to keep it somewhere near the pub toilet.

What most people are unaware of is the Gaelic sources tell us the Gaelic language comes from wherever the tower of Babel Story happened and that we descend from the Sons of Japheth son of Noah described in Genesis, who lived next to eachother in peace and spoke a lot of different languages. There is still a related language group in Iran, I was told by a Persian speaker from an old family.

Gaelic is a Middle Eastern language in other words. It is not and has never been solely the language of the Island of Ireland as some Irish Nationalists have asserted. If they read the Gaelic sources, they would know that. It was never a language enforced on anyone. It wasnt the Gaels who targeted the Yola Old English Language of Leinster, and it wasnt the Gaels who destroyed Hiberno-Latin, the missionary language, with an improved theological vocabulary that tried to save Europe from Charlemagne and the Gregorian Reformation before that. Ask the Greeks, it isnt a secret.

Slán is a cognate with Shalom in Hebrew, with Salaam in Arabic, with Selam in Amharic, and with a similar word in many other languages. Saying Sláinte means "Cheers" is like saying "The Peace of Christ" means "party on Wayne". Sure it also is used with a drink, but if thats all that is taught about the word, what does that mean#

Now, it isnt all that forgotten. Slán abhaile, safe home, conveys a more meaningful sense in Gaelic, but that is taught as simply "Good Bye" from English. John Moriarty, the famous Ciarraí phenomenologist, says it is a function of reducing all concerns to "use and benefit", which is coincidentally precisely how the English language reduces all concerns. Death and taxes and the next best thing you just have to own.

I did a fairly rigorous analysis of this word slán and some of its close cousins to help develop a deeper sense of what the word should convey to a person encountering it in the proper Gaelic mode.

I like to keep it all together so that people can see it all as one thing that the Gaels call slán.

> **Healthy, safe, complete, intact, healthy person, sound person, well-wishing, challenge, whole, defiance, safety, immunity, health, security, guarantee, indemnity, favorable, compensation, well, sane, unhurt, entire, undivided, inviolate, unbroken, absolute, perfect, unexpurgated, unimpaired, saved (in spiritual sense), noble, exempt, non-liable, a person free from legal disability, health (physical and moral), the state of being uninjured, immunity, freedom from compensation, surety, agreement, challenge, perfect beauty, safe return, restoration, sound sleep, a wound in the state of healing, a healed wound, complete forgiveness, redemption, complete cure, a saviour, a healer, salve, healing omen, soundly-mediating, impartial.**

Sláinte. All those things wished upon you.

Chapter 3

A thousand years ago, Gaelic people were accomplished martial artists. Its not difficult to imagine if you compare the precision of Gaelic dance troops and Kung Fu schools in China. This martiality survives in festival faction fighting in rural Ireland through the 1930s and probably at my Ó Duinn cousins wedding when the women took the keys away from the fighters. The Bataireacht or stick fighting portion using shillelaghs or bata formed our citizen army called ceitherns or kerns.

The most traditional Bataireacht I have come across is from Clan Doyle and Seanchaí Glen Doyle mac Greg of the Maritime Canadian Irish Exiles, with all respect to our Genocided Boethuk and MiQmaq cousins, aboriginal to the fair land there.

To give a sense of what this Bataireacht [stick-law] entails, Seanchaí Glen has provided us with some traditional learning lists from his Clan memory. Cuimhne na Seanchaí Sircuimnech, meas mór Seanchaí Sircuimnech Ó Doyle.

Glen Doyle Rince an Bhata Uisce Bheatha Ancestral Irish Bataireacht • Cethern Coille

The Ten Commandments of Rince an Bhata Uisce Bheatha .

The Ten Commandments could be considered the code of conduct for a Rince an Bhata Uisce Bheatha fighter. These were handed down from generation to generation. When Glen was a child first learning the art of Rince an Bhata Uisce Bheatha, he copied down these rules verbatim from his father.

1. **Never trust anything you can count on**
   Pertains to the number one target of the stick fighter - the hand. (i.e.

You can count by using the fingers on your hand.) Hit your opponent's hand and he drops his stick.

2. Evermore Alee against those who oppose
   Never retreat when stick fighting, always move in or stand your ground.
3. Enter each match with a cock of the tin Pertains to the act of wheeling before each match - a verbal battle of wits.
4. Always leave the table with the hunger in your stomach
   When your opponent is no longer a threat, step away and allow them to retreat.
5. Remember Skibbereen For every blow you sustain when fighting, return with two of your own.
6. Give the Come Hither When factions meet, call out their biggest or their best stick fighter immediately to make an example of him
7. Tell of the One Fear Warn the other stick fighter if the fight is to the death. i.e. "The only fear I have is the fear of killin' you."
8. Never walk from a Dogfall Never end a contest in a draw or an unknown victor; there must be one sure winner.
9. Blaze abroad your clan with might Announce to your foe that you are of Doyle blood so they know from where the blow fell.
10. Through Fortitude We Conquer The Doyle Family motto found on the coat of arms.

One can discern a particularly Gaelic Attitude through all of those, also not taught on Duolingo. You may hear something of the same blas in Damien Dempsey at the end of his song Great Gaels when he exhorts, “na páistí, be proud, na páistí, be haughty. Díomas!”

The wisdom of the valiant Cethern Coille is well-preserved, likewise, in the the Eight Wises of Ó Doyle. It gives the general rules by which our ancient stick fighters fought in formation.

Glen Doyle Rince an Bhata Uisce Bheatha Ancestral Irish Bataireacht • Cethern Coille The Eight Wises

Wise is another word for a method - a way of doing something. Each Wise represents a technique or a category of techniques applicable during a given portion of the stick fight. These were handed down from generation to generation. When Glen was a child first learning the art of Rince an Bhata Uisce Bheatha, his father had him copy down these Wises into a notebook to which he still refers.

1. **The Stick Punch The initial strikes or blocks**
2. **The Charge In Close the distance between you and your opponent**
3. **The Pivotal The area from where short-range strikes originate**
4. **The Hello The first strike after a Charge In**
5. **The Hug Get your opponent off balance**
6. **The Cauldron Disarm**
7. **The Fury A combination of strikes (shortrange stick punches)**
8. **The Goodbye Move away from your defeated opponent to prepare for others [FIND SOURCE]**

The vocabulary and spirit of Gaelic martial culture is also explored in IRISH MARTIAL ARTS (Na Healaíonaí an Chogaidh Éireannach) John W. Hurley, 2002.

"Féinchosaint" (Self-defense) can be divided into the two basic (and common) groups of armed and unarmed fighting, called in Irish "Troid Armáilte" (Armed Fighting) and "Gráscar Lámh" (Hand-to-Hand Fighting).

Armed Fighting (Troid Armáilte) Of the armed fighting, sticks, spears, axes and swords, were some of the primary weapons used by the Irish. The realm of Irish fencing seems to have been divided into two

basic kinds of swordsmanship: Claíomhóireacht – or old Irish swordsmanship, which seems to be characterized by the "cut and thrust" of the Irish Broadsword...(Also written as "Claíomhteóireacht", "Claíomhtheóireacht" and "Claíodóireacht").
Pionsóireacht – ...Small Sword...
Scianóireacht – knife arts.
Tuadóireacht – various forms of axe-fighting.
Corránóireacht – sickle fighting.
Spealadóireacht – scythe fighting.
Súisteáil – flail fighting

Hand-to-Hand Fighting (Gráscar Lámh) Gráscar Lámh or unarmed martial arts, and would include:
Gleacaíocht/Coraíocht – native Irish wrestling. There are several styles of Irish wrestling which are known in English as "Collar-and-Elbow" wrestling, "Square Hold" wrestling or "Scuffling", and Backhold wrestling.
Dornálaíocht – native Irish styles of boxing....
Speachóireacht/Speachadh – kicking techniques used in athletic competitions, Gaelic football, Irish dancing...

If you use your imagination, you can picture Irish Traveller Boxing [Just remember youre brothers lads] and Irish dance and Gaelic Football and Iomanaíocht and Bataireacht as all part of one incredible martial artist on a horse with no saddle in a bright yellow léine while as-yet not outlawed pipes play at a comfortable distance.

Chapter 4

This word dáimh was left in a family poem I uncovered in my phenomenology research. It said "Is Aoibhinn dán draoithe is dáimh".
Dáimh- Love of kind; fellow-feeling, natural affection.
It is beautiful, the Druids gift, it is a feeling of family affection.
I have been puzzling over this one line now for years.

Since most people dont have healthy family affection in our broken times, I think the words filial piety might be added to our understanding of dáimh. And in places where filial piety means parental suffocation, we will also put kind understanding in the sense of the word.

So how is the druids poetic gift this dáimh or healthy family affection# One term a Munsterman introduced to me was Fior Uaim, true grandson where grandson also means confluence. Is the druids gift understanding all the family problems#

Its an interesting question if we consider seriously what St. James Connolly said about primogeniture and the disintegration of Gaelic Ways and Gaelic Laws.

> **"The system of private capitalist property in Ireland, as in other countries, has given birth to the law of primogeniture under which the eldest son usurps the ownership of all property to the exclusion of the females of the family. Rooted in a property system founded upon force, this iniquitous law was unknown to the older social system of ancient Erin, and, in its actual workings out in modern Erin, it has been and is responsible for the moral murder of countless virtuous Irish maidens."**

It is seldom the eldest son who understands all the family problems. Could primogeniture be a way to neutralise the family dynamics where someone who understood family problems also had authority to solve family problems# Worth

considering. Is dáimh what holds a family together# Is the Gaelic civilisation family-based#

If we compare that to money holding a civilisation together, which has a better chance of succeeding# Without healthy families, does civilisation even exist#

Fionnula Flanagan knows more about it than I do. She paid better attention to the poetic testimony, and so can sum it up for us best.

> **"Irish poets, playwrights, and songwriters have been putting this on the stage and on the screen and into books for generations. The heartbreak and the despair that comes about in families such as this... It's all there, the cruelty, despair, the abandonment, the longing, the terrible loneliness and isolation ... in families...**
>
> **It's been there and it's been scintillating, glimmering, but the way to intervene on it and stop it in the generations, stop from destroying not only a family here, in Ireland, but a whole Nation, that has not been attempted yet..."**
> **Fionnula Flanagan in an interview with Miriam Ó Callaghan**

Chapter 5

Justice has been connected to the poetic art dán in Éire for many thousands of years. When you read about clannish broils in history, try to remember that someone was right and that our history remembers and explains why.

The history was written by the poetic lawyers. In the Táin bó Cooley, Connor mac Nessa is wrong. The audience would mostly know that. In the Siege of Knocklong, Cormac mac Airt is wrong, and even his druids tell him so. In the Fomorian wars, the Fomorians are wrong.

When its less clear some type of poetic battle takes place like with Amergin, who invokes the spirit of Éire. Irish manuscripts and folktales are like the Parables of Jesus in how their meanings are very clear to everyone, just as Christ said. The Gaelic Law is not reflective of respect for marauding.

With that in mind, try to let your mind read the following quotations as if they were a conversation with eachother about marauding.

> **So that troubled time continued,**
> **woe that never stopped,**
> **steady affliction for Halfdane's son,**
> **too difficult an ordeal.**
> **There was panic after dark,**
> **people endured raids in the night,**
> **riven by the terror.**
> **Beowulf, Seamus Heaney**

> **"Even now, I'll admit, the story makes me squirm. For more than twenty years I've had to live with it, feeling the shame, trying to push**

it away..." — Tim O'Brien, On the Rainy River

Suddenly I'm not half the man I used to be. There's a shadow hanging over me. Oh, yesterday came suddenly. — Ó Lennon/McCartney

They laugh at me because I'm different; I laugh at them because they're all the same.
Cuirt Ó Cobain

We are more than transformed groceries. Eóghan Ó Moriarty

Pretend that those are a retinue of poetic lawyers for a moment. Dámh (Bardic) company; party, retinue. The literary caste, followers of the arts. Faculty of Teaching. Concede, allow; grant, award. Cóir a dhámhachtain do dhuine, to accord right, justice, to someone.

Its clear that marauding is wrong in Beowulf. The shame in Ó Brien is appropriate to Grendels violations, then not half the man Mac use to be, then asserting some kind of difference, then a general statement which sums up the rest from Moriarty.

The English mind refuses to see any of that as pertinent or connected to anything we might call justice. The Gaelic mind sees true precedents, corroborating and easily understood sentiments, and a great summary.

The modern English mind would call understanding the Celtic Christian Legal Text Beowulf twee and insubstantial, Oxford words for when Oxford people discuss such radical notions. Theres a few jokes in there.

Michael Kearney in his introduction to the John Moriarty Reader, explains

the change in mind that is needed to survive together:

> John Moriarty is one of Ireland's most important thinkers whose work speaks poetically and powerfully to many of the critical personal, cultural and global crises we are facing. Moriarty is a shaman, a wounded healer, whose patient is, as O'Donoghue tells us, Western culture itself.
>
> His diagnosis is that we have developed a pathological and dangerous way of seeing our world and ourselves. This way of seeing is so endemic that we are not even aware of it, yet it shapes our values and the choices we make everyday. Moriarty's prescription is radical: nothing less than a new way of seeing, one that views everything within and without as 'enfranchised' and that views ourselves as intimately and dynamically contiguous with our world.
>
> Michael Kearney, Foreword to A Moriarty Reader

In his own words, Moriarty seems to be pointing at something more than describing it, inviting people to simply try it.

> I don't know, in any simple formula, what it is, I only know To appreciate the [Ancestral] manner of thought, we have to drop our own manner of on-and-on-and-on, from a start to a finish and allow the mind to move in cycles, or to flit here and there over a cluster of images.
>
> Our idea of time as a continuity in an eternal straight line has crippled our consciousness cruelly. The [Ancestral] conception of time as moving in cycles is much freer, it allows movement upwards and downwards, and allows for a complete change of the state of mind, at any moment. One cycle finished, we can drop or rise to another level, and be in a new world at once.

The poetic seems, for Moriarty, to be the instigator for this change of seeing for which he is calling:

What are poets for in a destitute time? ...[P]oets must be healers—healers who, healed themselves, heal us culturally, heal us, or help to heal us, in the visions and myths and rituals by which we live...
... Healing in our cultural present will come as a consequence of healing in our cultural past. Out of a healed past a healed present will grow. Out of a re-realized past a re-realized present will emerge.

It is as necessary that we realize a past out of which to grow as it is to realize a present and future into which to grow. Our past we have always with us. Our past we must always re-realize....

Chapter 6

Damh 1. Ox. Stag. Strong man, champion. House, home.

What a strong man is to a culture is one of the defining features of a culture. The strongest person I have found in Irish poetic history is an old blind Druid called Mogh Ruith. Only this old blind man Mogh Ruith can stop the Invasion of Cormac Mac Airt into Munster.

How can an old Blind man be seen as stronger than an invading Chieftain# How can a blind man lead the way at all# How can a blind man be mightier than an invading army that has dried up the rivers of Mumhan#

Well, in a crisis, we always have to confront our feelings first, and let cooler heads prevail. This is something an old blind man could help a tribe of people do better than a killer, for instance. Mogh Ruith may have also had more wisdom to respond to what the invading army was doing. He may have been a better grand strategist than anyone they had. He may have had more information.

Fred Rogers told us

> **"Confronting our feelings and giving them appropriate expression always takes strength, not weakness. It takes strength to acknowledge our anger, and sometimes more strength yet to curb the aggressive urges anger may bring and to channel them into nonviolent outlets.**
>
> **It takes strength to face our sadness and to grieve and to let our grief and our anger flow in tears when they need to. It takes strength to talk about our feelings and to reach out for help and comfort when we need it."**

You hardly ever hear about that kind of strength as strength anymore. Like the protestant prosperity gospel, modern people think that their material wealth is a sign that they are blessed by god. Blessed are the meek for they shall inherit the Earth, says Jesus in the sermon on the mount. Gaelic Catholics see the world the Jesus way, not the prosperity gospel way.

Manfred Max-Neef tells us what its really like:

> **"...[E]conomists study and analyze poverty in their nice offices, have all the statistics, make all the models, and are convinced that they know everything that you can know about poverty. But they don't understand poverty. And that's the big problem. And that's why poverty is still there."**

Our ancestors left us a complex picture of humanity, much more complex than the invading army left us. What can a wise disabled man do that a stronger invading army cant# He can face the music, so to speak. He can tell it like it is, as the Neville Brothers remind us from New Orleans.

But after 1000 years of lies and pain, is courage enough to face the music# Phenomenologist Eugene Gendlin says we need something else also. Based on his studies of successful therapeutic relationships, he says we also need to know how to approach ourselves, stuck in these moments we cant get out of.

> **"The Small Steps of the Therapy Process: How They Come and How to Help Them Come," "The client and I, we are going to keep it, in there, company. As you would keep a scared child company. You would not push on it, or argue with it, or pick it up, because it is too sore, too scared or tense. You would just sit there, quietly. ...**
>
> **What that edge needs to produce the steps is only some kind of**

unintrusive contact or company [What Dr. Peter Levine calls an empathetic witness]. If you will go there with your awareness and stay there or return there, that is all it needs; it will do all the rest for you."

Gendlin, Eugene. 1990. "The Small Steps of the Therapy Process: How They Come and How to Help Them Come," in Client-Centered and Experiential Psychotherapy in the Nineties, eds. Lietaer, Rombauts, and van Balen. Leuven, Belgium: Leuven University Press, p. 216.

Chapter 7

draoi . Druid. Wizard, magician.
Augur, diviner. Trickster. Great number or amount.

How can a wise man influence a great number or amount of people# Well, military intelligence, peacemaking skills, uniting people. Nothing has really changed there except the lack of promoting such people to any kind of authority. The Chinese sage Mozi discusses this in terms of having the right standards and promoting the competent and worthy to administration. Only the wise can provide any of that.

If we are analysing specifically poetic words and wisdoms in the Gaelic tradition. Wed expect a poet to have the words to explain it all ready to go. Is it possible with money as the measure of all things# We dont know anymore how to recognise or discern the voice of wisdom in ourselves.

Does the trauma of every day life keep us from thinking, having a conscience, hearing our own voices# Have we all lost our voices# Have we failed to cultivate the inner voice of wisdom. Seamus Heaney gives us some clues as to how to think about all that if we do find ourselves looking for our voice:

> **"Finding a voice means that you can get your own feeling into your own words and that your words have the feel of you about them; and I believe that it may not even be a metaphor, for a poetic voice is probably very intimately connected with the poet's natural voice, the voice that he hears as the ideal speaker of the lines he is making up."**
>
> **How, then, do you find it? In practice, you hear it coming from somebody else;**

> you hear something in another ... sounds that flows in through your ear and enters the echo chamber of your head and delights your whole nervous system in such a way that your reaction will be, 'Ah, I wish I had said that, in that particular way.'
>
> This other ..., in fact, has spoken something essential to you, something you recognize instinctively as a true sounding of aspects of yourself and your experience. And your first steps...will be to imitate, consciously or unconsciously, those sounds that flowed in, that in-fluence."
> -Seamus Heaney, Feeling into Words, Finder's Keepers, 17.

It sounds like a different quality of listening entirely than what is Expected in the English language. Well, at first it is similar. You still hear someone else and repeat something as in English Rote learning. But Heaney is not saying just repeat what a teaching voice says, he is saying we can emulate how other people use their voices and make it part of our own voice. We can learn how to think in other words.

This is highly discouraged in English-based society. Compliance is rewarded, not learning to think with your own voice. They dont like when people bring up anything that they call “negative”.

> His experience with Household Finance had disabused him of any hope that the government would intercede to prevent rich corporations from doing bad things to poor people.” -Michael Lewis, The Big Short: Inside the Doomsday Machine

Marie Heaney, wife of Seamus, in her translative reimagining in English of characters from the Irish Manuscript tradition Over Nine Waves puts into practice what Seamus is discussing there: “spoken something essential to you, something you recognize instinctively as a true sounding of aspects of yourself and your experience. And your first steps...will be to imitate, consciously or unconsciously, those sounds that flowed in, that in-fluence.” Marie Heaney takes the voice of the ancestors here, and writes it back to them, and to us, its their voice and her voice at the same time.

> Balor of the Evil Eye: You were [chief] in Ireland and had great power. What happened to bring you down?

Bres the Beautiful: It was my own fault. My injustice, arrogance, and greed brought about my downfall! I put taxes on the people they had never paid before, and I reduced them to poverty and hunger. I have only myself to blame for what has happened.

Balor of the Evil Eye: This is bad. The prosperity of your people should have been more important to you than your own position. Their blessing would have been better than their curses...What you lost through injustice you shouldn't regain through injustice!"
Marie Heaney, Over Nine Waves: A Book of Irish Legends, Faber and Faber, London

“What you have lost through injustice you shouldnt regain through injustice.” If a draoi had any power back in our memories, that power must be in reminding people of previous injustice and exhorting them to not let history repeat itself. Make sure bad things never happen again. Stop the wrongs for good. The power of the Draoi must thereby be simply reminding people who they are.

Trí caindle forosnat cach ndorcha: fír, aicned, ecna.
Three candles that illumine every darkness: truth, nature, knowledge

Chapter 8

saoi. Head of monastic or poetic school. Wise person; learned person. Master, expert. Eminent saoi duine uasail, a scholar and a noble man.

Saoi is a direct cognate with many manifestations of the word Sifu or Master in Chinese. A draoi would also be a saoi. Within the coimgne or worldview of the Gaelic culture, they can surely be used interchangeably, draoi and saoi. The wise lead the way.

> **Is aoibhinn dán draoithe is dáimh**
> **It is lovely, the wisdom gift, it is filial piety**
> **Sgaoilfear cách atá fe'n amadh**
> **Everyone is released who is under the yoke**
> **Chíofar clár Uí Chaoimh gan spás**
> **We will see the clean slate of Ó Kieffe in no time**
> **'Ge an Rígh nách nár, tá'n báire ag casadh**
> **The everyman, wild-goose chief plays a dangerous game**
> **Mug Ruith, rígfhili cen goí, ba breithem, ba suí.**
> **Níba rí, ba druí.**

John Moriartys critique capably supports Native American Gaelic Métis Phenomenologist Jack Forbes who gives traditional Cree terminology to explain his own diagnosis. Forbes says that the avarice of colonialism forms an illness called wetiko [wehts ih kuh I was informed once].

> **'I have come to the conclusion that imperialism and exploitation are forms of cannibalism and, in fact, are precisely those forms of cannibalism which are most diabolical or evil." — Jack D. Forbes**

Since we are looking at the Gaelic for a wise person, Saoi, lets take a look at the kind of minds the wetiko pandemic tries to create.

Jacques Ellul [1912-1994] was kind enough to analyse the modern Fake News machine in its formulative years in his book Propaganda: The Formation of Men's Attitudes.

> **“To the extent that propaganda is based on current news, it cannot permit time for thought or reflection.**
>
> **A man caught up in the news must remain on the surface of the event; be is carried along in the current, and can at no time take a respite to judge and appreciate; he can never stop to reflect.**
>
> **There is never any awareness -- of himself, of his condition, of his society -- for the man who lives by current events.**
>
> **Such a man never stops to investigate any one point, any more than he will tie together a series of news events.**
>
> **We already have mentioned man's inability to consider several facts or events simultaneously and to make a synthesis of them in order to face or to oppose them. ...**
>
> **...Because he is immersed in current affairs, this man has a psychological weakness that puts him at the mercy of the propagandist. No confrontation ever occurs between the event and the truth; no relationship ever exists between the event and the person.**
>
> **Real information never concerns such a person.... ...kept in the background, behind the fleeting and spectacular result of some catastrophe or sports event because that is the superficial news the average man wants.**

Propaganda addresses itself to that man; like him, it can relate only to the most superficial aspect of a spectacular event, which alone can interest man and lead him to make a certain decision or adopt a certain attitude... '

JB Ó Reilly calls the difference in that news mind and the traditional Gaelic mind as being the difference between Facts and Truth. The propanganda mind is outraged by facts without any capacity for considering the rest of the story.

In contrast the Gaelic literature tradition is focused on facts that support the truth, something some professionals might call evidence. Roland Smith, speaking of Irish wisdom-texts generally, stated that:

"they would seem to represent the slow growth, anonymously, of popular proverbial literature, added to from generation to generation, and finally collected and classified by an industrious scribe":
"Fithal and Flann Fina," Revue Celtique 47 (1930): 33.

So our wise people were definitely aware that wisdom is something added up, hypothetically similar to case law and precedents in High Court settings in the Colonial world. Here is what this coimgnid compiler needs you to know for some reason.

Gaelic Ethicist and Novelist Iris Murdoch found that the fact-oriented mind in socialisation emergest as "sincerity" which can very much be distinguished from truth-telling. He was sincere is a very different statement than He is honest, at least in a fallen and corrupt world. Murdoch says:

"We need to return from the self-centred concept of sincerity to the other-centred concept of truth.

We are not isolated free choosers, monarchs of all we survey, but

> benighted creatures sunk in a reality whose nature we are constantly and overwhelmingly tempted to deform by fantasy.
>
> Our current picture of freedom encourages a dream-like facility; whereas what we require is a renewed sense of the difficulty and complexity of the moral life and the opacity of persons.
>
> We need more concepts in terms of which to picture the substance of our being [Phenomenology]; it is through an enriching and deepening of concepts that moral progress takes place.
>
> Simone Weil said that morality was a matter of attention not of will. We need a new vocabulary of attention."
> Iris Murdoch, 'Against Dryness' (1961)

Does the Gaelic Language supply such a different vocabulary of attention# Well the reader will have to decide if such a question is worth their attention.

We have already discussed poetic attention as showing a different quality to phenomenological attention, we might suggest artistic attention with these other qualities can produce the same results. Is Georgia Ó Keeffe living in that other attention span in the desert with her Norte Mexicano primas#

This article from Blanche Matthias, Chicago Evening Post, in 1926 seems to suggest a different quality of attention:

> Without hesitation I say that women like O'Keeffe are dangerous to this world of affairs, especially dangerous when they are artists...look sharp[!], you worlds who see in flag-waving an excuse for murder, and in power, your privilege to abuse. The O'Keeffes are coming!

Blanche Matthias, Chicago Evening Post, 1926, via Georgia O'Keeffe A Life by Roxanna Robinson

Chapter9

Saoirse Work well done that took art and skill. Freedom. Status of a Free Tribesman, nobility. Human freedom. Immunity, exemption. Privilege. Honor privilege. Inexpensiveness.

Saoirse, the Gaelic word doesnt have a cognate in English. Everything meant by saoirse is countermanded in the Colonial rules based governing systems. The associations and context of saoirse in Gaelic are generally what the last thousand years of Penal Occupation were about. Consider the source when you encounter words for freedom.

In English, freedom generally means you can choose what you buy, and you can try to find a better job. If you win the lottery, you dont have to worry about any of that again in a general sense.

In Gaelic, Saoirse stems from the root Saoi, the wise master. Saoirse is the work of the wise elders, you might say, the harmony of communities under a fair law.

Most people on planet earth are standing up for the English sense of Freedom, freedom from wisdom. Freedom from the domination of good counse. Freedom for my particular group and forget the rest of you.

Saoi Chief Arvol Looking Horse of Lakota Nation says that kind of freedom is the illness wetiko

> **"Look around you. Our Mother Earth is very ill from these violations, and we are on the brink of destroying the possibility of a healthy and nurturing survival for generations to come, our children's children… …This new millennium will usher in an age of harmony or it**

will bring the end of life as we know it.

> Starvation, war, and toxic waste have been the hallmark of the great myth of progress and development that ruled the last millennium. To us, as caretakers of the heart of Mother Earth, falls the responsibility of turning back the powers of destruction. You yourself are the one who must decide."

If any or all of that is true, as affirmed by Scientific Concensus, Pope Francis, Mr. Charles Windsor, and Chief Arvol Looking Horse, then whatever these Nationalists and or Neoliberals mean by freedom will destroy the planet. Freedom is the work of the wise. As Dr. Garabedian used to say in Math class, you cant separate freedom from responsibility.

Historically that sense of responsibility is called honour. Morgan Llywelyn descrines honour in the novel Red Branch

> As the sun is to the earth, so Honour is to a man. without it, he will not flourish. All else may fail you, but honour is the treasure no one can take from you, the shield no one can penetrate unless you let them. Honour is beautiful and clean. Honour is sacred.

Pope Francis explains the demands of honour here and now: "Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin."

Chapter 9

caoi Way, path. Way, manner. Means, opportunity.

風向轉變時,有人築牆,有人造風車 **When baffled in one direction a person of energy will not despair, but will find another way to their object.**

As we wind down our main analysis and establish our method of formulating a sense of what we might call Gaelic Phenomenology, as distinct from European sensibilities, I will offer some conclusions about the patterns that emerge when we simply sit with the meaning and the referrents of our cultural forms and systems.

How different was the question posed above. If he seems complicated to answer, Ive devised a few different approaches to thinking it over, including Matriarchy v. Patriarchy, Law v. Government, Covenant vs. Contract, Honour system vs. money system, Truth vs. power, Dominion vs. Stewardship, the list of ways to point out the differences is probably as long as the differences themselves.

The one leads to sustainable planet, the other to Nuclear frankenfuture. One treats the earth as sacred, one treats everything and everyone as "use and benefit."

I wont lower myself to begging my own kin to remember we are talking about all life on Earth and the safety of all the children. Bíonn ciúinn ciontach says the Bean Sí. Silent are guilty. What other caoi is there#

> **The warrior branch of noble Éibhir,**
> **My darling ever — my Buachaill Bán !"**
> **"Rejoice ! Rejoice ! tho' long thy slav'ry,**

At last, Bright One ! he arrives — thy Chief !
He arrives — thy Champion — with hosts of brav'ry,
Whose hearts are burning for thy relief.
With armies bearing the flag of Erinn,
On tall ships steering thy seas upon,
Soon shalt thou crown with thy hand victorious
Thy lover glorious — thy Buachaill Bán !"

It must be understood that to our forebearers, knowledge was a sacred thing. Knowledge was a trust given by the [sacred], a trust which must be passed from generation to generation. There are Triads which speak of the importance of knowledge, and for imparting knowledge.

The Triads even go so far as to say that if one does not share their knowledge, that is, teach what they know, then they are accursed by divinity, however divinity might be described. —Stair na hÉireann blog

This kind of mind:

> **"The State, in choosing men to serve it, takes no notice of their opinions. If they be willing faithfully to serve it, that satisfies." — Oliver Cromwell**

Creates this kind of situation:

> **"Nature shrinks as capital grows. The growth of the market cannot solve the very crisis it creates." — Vandana Shiva, Soil Not Oil**

Does your own Gaelic tradition offer another way out of that crisis#
Ní saoirse go saoirse na mBan. All the Nationalist men talking about their freedom even after the Magdalenes and slavery and all the evils are all exposed# Something is rotten. Bíonn ciúinn ciontach.

Chapter 10

Irish words connect phonetically. I am not an expert, so I cant say much more than that. But we can simply look at the phenomenon as it presents itself. It isnt shallow. This is though a very shallow analysis of how the Gaelic vocabulary connects through sound and meaning between words.

Dont take too much from it, dont diminish the importance of what emerges.

We already discussed

Caoi- way

Very close to that is

caí, caígh. Lament.

In English we hear of the Keening Woman, An Bhean Chaointe, but what does keen mean as Gaeilge, how do ourselves see this ancient tradition, to mourn the dead as the women mourned Críost.

Caoin - Smooth surface. Smooth, delicate; gentle, refined.

Keen, lament. Cry, weep.

And then

caomh Dear one, companion. Gentle, noble, person. A chaomha Éireann, (of poets) you gentlefolk of Ireland. Dear, gentle. Lovely, smooth.

With caomh as its root:

caomhnaigh Cherish; preserve, conserve, protect.

Cuimhne – memory.

Way, Lament, Weep, sort it out, thats what noble people do, preserve what is, remember. Thats what the series looks like to my eyes. It looks like a language built to last under extreme stresses, which resists the kinds of revisions and re-framing that any may try to throw at it.

Or, in the Colonial world caoi-mamas boy. caí-whiner. Caoin-crybaby. Caomh-wimp. Fairy Tales. Forget. I know that is the unwritten rules because no matter how I tried to express myself in the colonies, thats how it gets treated, and thats a nice face on it all.

In other words, Hibernophobia never went away. If you try to act out the phenomena implicit in the Gaelchultúr, you will be subjected to the same taunts as before, but they removed the ethnic associations. However, try to find an ethnic group that doesnt value that same sequence in their own language, whatever those words mean to them. You cant.

The new Western Chauvinism generalises all the former racial slurs into micro-aggressive slights and insults. If I hadnt experienced it for decades, maybe I would know what to say about it.

Even without being very good at Gaelic, I can tell these attitudes are well present in the Irish spoken today. These attitudes have been imported into the language in fairly recent history. Its not the Gaelchultúr of the country people and the exiles, that much is clear.

Peter Ó Galligan, 1907
It is not the Ireland of old that we have to-day. But an Ireland of English

speech, and English pride, An Ireland without strength, and in misery extreme. An Ireland without Irish, and without love for poetry

Chapter 11

oidhreacht Inheritance, heredity; heritage, patrimony. Legacy. oidhríocht

My interest in the Gaelic Languages was always there. For me, it was just a scary wound of some sort inside. Like, "You can go there any time you want, but youll have to face it like a man."

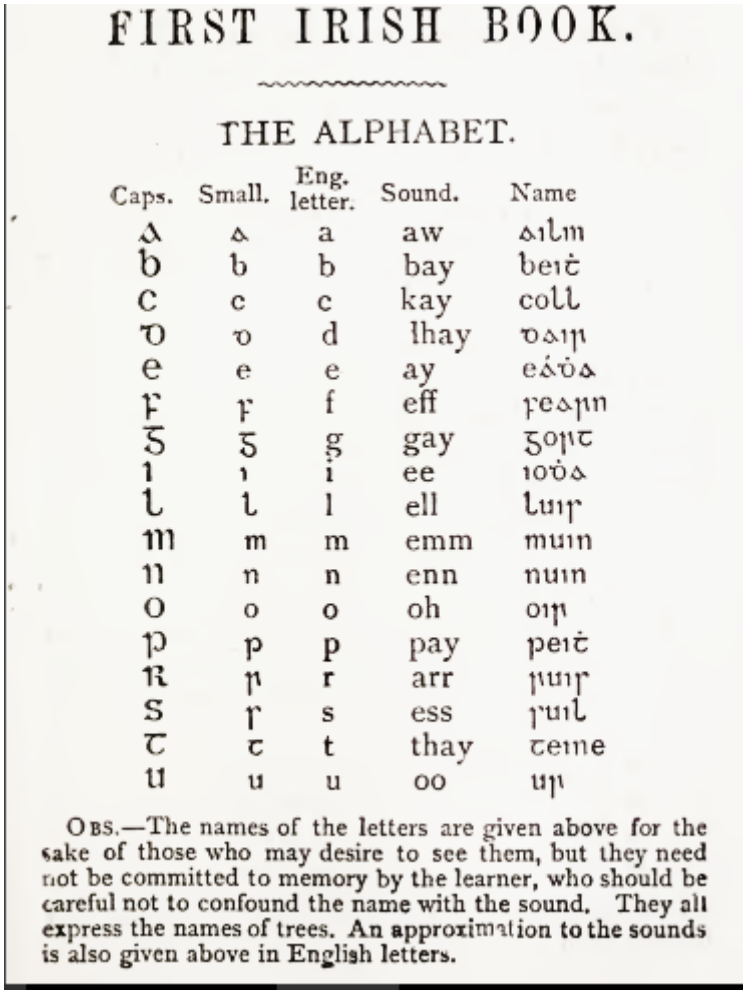
Ive mentioned a few times what I called Duolingo Irish, just to avoid a whole lot of political issues, the Irish that is divorced from its own cultural an historical context. In a word, the Irish Gaelic that lacks oidhreacht.

All I had from my three Irish grandparents [All four were Catholics though] is in the oidhreacht category. It is almost impossible to express what they left with me in English. I only met them on a precious few occasions, near to the end of their lives. Maternal Grampas father, a spailpín fánach, was born in 1847 before the Partition in what became the NI Statelet. This year and location is of little interest to those concerned with Irish history and youll find very few Irish speakers have even heard of an spailpín fánach. Leaving cert.

All Grampa had was cooperative farm labor in an isolated Irish settler community on Seneca Land. If I said that was enough oidhreacht to find the real Irish lore and law, who could believe me# An open question.

This Duolingo Irish, like many other teaching systems after a certain point, does not for instance, teach the Gaelic names for the letters in the Gaelic Alphabet, which seem to correspond to the Ogham alphabet and some of the trees that are sacred in various senses to the Gaelic people.

If I were in Greek or Hebrew school and didnt learn the names of the letters, Im not sure I would be a very good student. Here is An Cheud leabhar Gaedhilge = First Irish book from 1890 Society for the Preservation of the Irish Language, Dublin.



FIRST IRISH BOOK.

THE ALPHABET.

Caps.	Small.	Eng. letter.	Sound.	Name
A	a	a	aw	ailm
B	b	b	bay	beith
C	c	c	kay	coll
D	d	d	thay	dair
E	e	e	ay	eadha
F	f	f	eff	fearn
G	g	g	gay	gort
I	i	i	ee	iodha
L	l	l	ell	luis
M	m	m	emm	muin
N	n	n	enn	nuin
O	o	o	oh	oir
P	p	p	pay	peith
R	r	r	arr	ruis
S	s	s	ess	suil
T	t	t	thay	teine
U	u	u	oo	ur

OBS.—The names of the letters are given above for the sake of those who may desire to see them, but they need not be committed to memory by the learner, who should be careful not to confound the name with the sound. They all express the names of trees. An approximation to the sounds is also given above in English letters.

Where did it go# Why did it go# Is it not part of the oidhreacht of the Gaelic Family# Or am I overstepping in suggesting it is being colonised from within a certain segment of Irish speaking population#

Mise an Pocán. Bertha McCullagh, in her lovely lecture The Poetry of Sliabh Luachra gives us some more sense of this word oidhreacht from the other sort of Irish speakers from the famous Munster Poet Tommy Frank O'Connor. Although it is a small extraction from a larger poem Misneach Chiarraí, I think it does an adequate job expressing the difference between

the Celtic Tiger Irish and the Fior Éireannach, when we consider them phenomenologically. Not the same.

History's witness will persevere.
Let us muster as a ring fort

To guard and cherish our oidhreacht...
...May God look kindly on generations
Past and present and yet unborn,
Give fortitude, so we'll join together,
Always willing to share and learn.

Rath Dé ort.

Chapter 12

dúchas

Hereditary right or claim; birthright, heritage; ancestral estate, patrim ony. Native place or country, ancestral home; traditional connexion. K indred affection, natural affinity. Heredity, innate quality, natural bent . Inherited, inherent, innate, native.

Is treise dúchas ná oiliúint. All of that is mightier than any lie. You can see here that the Aboriginal Irish Inheritance knowledge is, as in any other tribe anywhere, tied to the knowledge of the Chief.

dúchasach1, m. (gs. & npl. -aigh, gpl. ~).1. Lit: Hereditary proprietor; hereditary head (of community). 2. Lit: Hereditary follower. 3. Native, inhabitant.
dúchasach2, a1. Hereditary, ancestral; inherited, inherent; innate, instinctive; native, indigenous. Jur: Inheritable.

Dúchasach, Hereditary Chief, Fir Maige Féne, Head of the family community that holds to the Dúchas and oidhreacht and such, for instance, is called An Draoi Ruadh.

This will hardly be sufficient, but when we speak of the dúchas of the Gaelic Intellectual and Legal and Religious traditions, just kidding, No one speaks of those in English, I want to give the following exhibits as evidence of the size of the loss the Gaelic culture experienced.

First from Irish Liber Hymnarum, a characteristic list of the types of manuscripts which were preserved. The were not preserved as objects, they are books which contain our dúchas. Second, is the Lyra Hibernica Sacra with the beginning of a translation of the Faeth Fiada, Lorica Santi Patricii.

This is a prayer central to the Native Irish Egléise Naomh Phádraig. No Irish Catholic would have chosen to live without it, yet here we are in a set of phenomena where that happened.

And, third, we have Fr. Ó Growneys Gaelic League pronunciation guide to Gaelic vowels. Note the long I should have a fada[sp] í. So, in a phenomenological milieu where we all lost our language, consider what it means to know the vowels or not. Its an interesting thought experiment, at least.

Irish Liber Hymnarum

Glossary to the Irish Hymns

(Nos. 5, 19–24, and 29).

[Abbreviations used :

L = Latin.
Wb. = Würzburg Glosses.
FM = Annals of the Four Masters (ed. O'Donovan).
Goid. = Goidelica (ed. Stokes 1872).
LB = Leabhar Breac.
LL = Book of Leinster.
LU = Leabhar na hUidhre.
Ml = Milan Glosses.
MR = Battle of Magh Rath (ed. O'Donovan).
SG = Silva Gadelica (ed. O'Grady).
SM = Senchus Mór.
ZVS = Zeitschrift für vergleichende Sprachforschung.

N.B.—No account is taken of *h* in the Irish words.]

Faeth Fiada.—Lorica S. Patricii.*

I.

BIND to myself to-day,
The strong power of an invocation of the Trinity,
The faith of the Trinity in Unity,
The Creator of the elements.

2. I bind to myself to-day,
The power of the Incarnation of Christ, with that of his Baptism,
The power of the Crucifixion, with that of his Burial,
The power of the Resurrection, with the Ascension,
The power of the coming to the Sentence of Judgment.

Revised Simple Lessons REV. EUGENE O'GROWNEY, Gaelic League, Dublin, 1902.

Sounds of Irish Vowels.

§ 13.

The Irish Vowel	*Is sounded like the phonetic sign*	*i. e. like the vowel sound in the word*
á long	au	naught
a short	o	knot
é long	ae	Gaelic
e short	e	let
i long	ee	feel
i short	i	hit
ó long	ō	note
o short	ŭ	done, much
ú long	oo	tool
u short	u	put

Appendix for Further Meditation on the Phenomenology of the Gaelic Language. From teanglann.ie, revised.

Máthair. Máthair Mhor, Mór, grandmother.
Máthair Dé, the Mother of God. Ár máithreacha romhainn, our mothers before us. Máthair airne, blackthorn.

Athair. Father. Dia an tAthair, God the Father. An tAthair Síoraí, the Eternal Father. Ár nAthair, the Our Father, paternoster.; ón Athair go dtí an mac, from father to son. Ancestor.

Féin Mé féin, myself. Tusa (tú) féin, you yourself. Own. Mo mhuintir féin, my own people. Ag Dia Féin atá a fhios, only God knows. Go deimhin féin, in very truth.

Féineachas: Traditional Law of Ireland.

breithiúnas Judgment. An bhreithiúnas deireanach, the last judgment. Lá an

Bhreithiúnais, Day of Judgment. Breithiúnas Dé orm! As God is my judge!

breitheamh Judge.

Meas Estimation, judgment; estimate, opinion.
Fruit of forest tree, Muc mheasa, mast-fed pig. Fruit, offspring.
Estimate, value, judge; deem, consider.

dílis Own; proper (do, to). An rud is dílis do dhuine, what rightfully belongs to, pertains to, someone. A dteanga, a dtír, dhílis, their own language, country. A oidhre dílis lawful heir. Genuine; reliable, solid. Loyal, faithful.

Dear.

cróga Brave. Hardy; lively, spirited. Seanduine cróga hardy, active, old man. Poetry. Cróga a chumadh, a dhéanamh, to compose poetry. Leabhar cróga a, book of poetry, of verse. Ag cróga ar dhuine, lampooning someone.

croí Heart. Tá an croí ag cur air, his heart is troubling him. Core, centre. An croí a bhaint as úll, to core an apple. I gcroí na tíre, in the heart of the country. Istigh i gcroí na tine, in the very centre of the fire. Croí na cruinne, the core of the earth. (Heart as seat of emotions, etc.) A chroí! Dearheart!

gaiscedach female champion

hungry, a. 1 Ocrach. I am hungry, tá ocras orm. I am ravenously hungry, tá mé stiúgtha leis an ocras; tá gionach ocrais orm. To make s.o. hungry, ocras a chur ar dhuine. He often went hungry, is minic a bhí an t-ocras air. He looks hungry, tá dreach ocrach air. 2 (Súil) chíocrach, shantach.
Cold Fuar.
Gorta starvation
Ocras starvation
coilíneach Colonist. Outsider.
Coilíneach Colonial. (Var:cóilíneach)
coilíneacht Colony. (Var:cóilíneacht)
fánach Wandering, straying, vagrant. Aimless, purposeless; vain, futile. Casual, haphazard. Sampla ~, random sample. Occasional, rare. Trivial, insig nificant. Is fánach an rud a thógfadh achrann, very little could raise a quarr el. Sparse. Wandering, straying, vagrant.

Fán fána. Straying, wandering Tá scaipeadh is fán orthu, they are dispersed far and wide. Turning aside, averting. Sparsity.

Spailpín Seasonal hired labourer; migratory farm labourer.
Spailp Spell; bout, turn. Spailp oibre, spell of work.

Comhar Combined work, mutual assistance; co-operation, partnership.

Cóir Justice, equity. An chóir a dhéanamh, to do what is just, proper. Rinne sé an chóir liom, he acted fairly towards me. Proper share, due. Lena chóir (féin) a thabhairt dó, to give him his due. Proper provision; accommodation. Proper condition. 5Proper equipment; (pl.) requisites. A chóir éadaigh, his rig-out. Ach an chóir cheart a bheith agat, provided one has, had, the right equipment. Córacha catha, 'runs', flourishes, in story-telling. Cóir (ghaoithe), favourable wind. Is maith an chóir an ciúnas, a calm is better than a gale. Nearness, proximity. Fan de mo chóir, stay near me. Just, proper; decent, honest. Breithiúnas cóir, just judgement. Duine cóir, just, honest, person.

Meitheal Working party. Bhí sé ar thosach na meithle, he was leading the workers. Fear cinn meithle, leader of working party, pace-maker. Mil: Party, contingent. Mil thosaigh, advance party.

Fear married man. Grant, provide. Pour out, give forth, shed. Ag fearadh na ndeor, shedding tears. D'fhear sé a fhearg orthu, he vented his anger on them. Wage. Cogadh a fhearadh, to wage war. Perform, execute; hold, observe. Excrete.

Fíor Figure. Outward form; likeness, image. I bhFíor Dé, in God's image. Appearance, sign. Fíor na Croise, the sign of the Cross. Configuration, outline. Edge, verge. Prefiguration, portent. Fíor agus fáistine, a sign and a prophecy. Truth. True word; assurance, pledge. D'fhíor a thabhairt le rud,

to pledge one’s word for something.

fírinne Truth. An fhírinne a dhéanamh, to tell the truth, be truthful. Inis an fhírinne, tell the truth. Dúirt sé an fhírinne, he spoke the truth. Is é fírinne an scéil (go), the truth of the matter is (that). Tiocfaidh an fhírinne ina háit féin, truth will prevail.